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MISSIONARY LETTERS AND NEWS

PUBLISHED QUARTERLY BY

THE ARABIAN MISSION



ARAB TENTS.

NUMBER FIFTY-EIGHT.

APRIL—SEPTEMBER, 1906.

DOUBLE NUMBER.

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NEGLECTED ARABIA.

April—September, 1906.

THE CAIRO CONFERENCE.

From the C. M. S. Intelligencer, June, 1906.

I. REPORT.

IN the centre of the newer part of the city of Cairo is a spacious, though inconspicuous, house once occupied by Arabi, the Egyptian general, whose revolt against his master, the Khedive Taufiq Pasha, resulted in the Egyptian campaign of 1882, and in the British occupation of the country. For some time past this house has been the centre of work carried on by Messrs. Thornton and Gairdner among the educated classes of Cairo. Its retired but ample rooms afford accommodation for their debating society and other gatherings, as well as dwellings for the missionaries; and the meetings of the Conference for Missions to Moslems found there a central yet quiet meeting-place in the midst of a great city crowded with traders and pleasure-seekers.

The Conference owed its initiation and organization chiefly to the indefatigable zeal of the Rev. S. M. Zwemer, D.D., of the American Dutch Reformed Mission in East Arabia, the author of *Arabia, the Cradle of Islam*, a sketch of *Raymund Lull*, the mediæval missionary to Moslems, and *The Moslem Doctrine of God*. Dr. Zwemer was elected chairman of the Conference and filled that office admirably. The assembling of such a gathering had not taken place without much consultation with missionaries in every Mohammedan land, and with missionary authorities in all parts of the world. The response received led to the hope that the Conference would be used by God as a means of rousing the Christian Church to more energetic and systematic effort on behalf of the Moslem world, and of helping workers to perfect their methods and to stimulate their faith, hope, and love. Not a little has already been gained in these ways in the meetings of the Conference, but much more, we believe, is to follow.

The members actually present consisted of sixty-two representatives of twenty-nine Societies in Europe and America. Of these, five belonged to the C.M.S. (Messrs. Gairdner, Harpur, MacInnes, Thornton, Weitbrecht). Miss de Selincourt (Z.B.M.M., Allahabad) and Father Page, of Cowley St. John, completed the roll of Church of England members. It is hardly necessary to remind our readers that this proportion in no way represents the share taken by the Church of England in Moslem evangelization. Among the world's Missionary Societies the C.M.S. reaches a larger Mohammedan population than any other; and a letter of sympathy and encouragement from the Archbishop of Canterbury, warmly responded to by the Conference, happily voiced both the responsibility and the interest of our Church in the work. Ten of the members were women, but of the associate visitors only fourteen were men. Among them was Bishop Morley, formerly of Tinnevely, now chaplain of Assouan. Classified by fields of work, the delegates came: from Egypt, 23; Turkish Empire, 9; Persia, 4; Independent Arabia, 4; India, 11; Malaysia, 1; North Africa, 1; Bulgaria, 1; Home Societies, 8. By origin: from the United Kingdom, 22; the Continent of Europe, 8; America, 31; Australia, 1.

The spirit of prayer and devotion was very marked throughout the meetings. As each great field, with its needs, difficulties, and encouragements came before us, earnest supplications were offered for the work and the workers; and the same was done as we considered, one by one, the questions of method that were presented to us in the series of topical papers which followed those devoted to reviews of each great field. The programme shows how the subjects were divided. It was a matter for regret that the paper from West Africa failed us. This, together with China and Morocco, were the principal regions from which we had no delegates. There was only one Oriental brother among our number, the Rev. John Aveteranian, a Turkish mullah and sayyad (descendant of Mohammed), now a missionary of the *Deutsche Orientmission* in Shumla, Bulgaria. It is to be hoped that in the next meeting, which is planned for Lucknow in 1911, there will be many more converts from Islam as delegates.

The proceedings of the Conference are to be printed in two parts, the Reviews in one volume, published through an American house (probably Messrs. Fleming Revell Co.); and the topical papers in another for private circulation to those interested, through the Missionary Societies. The former will be advertised in due course; those who desire to have the latter should apply through the Society in which they

are interested. I merely record for the present some of the outstanding impressions received.

The figures of the world's Mohammedan population vary greatly according to different authorities, especially in respect of China, the estimates for which range from 10,000,000 to 30,000,000. The figures for Central Africa and Central Asia are also mere estimates. If, however, we take the Moslem population of the world at 210,000,000, it is estimated that of these quite 70,000,000 are entirely untouched by any Christian agency. But this is really a low estimate, for in many of the countries entered by missionaries their efforts reach only a fraction of the territories in question, such as Nigeria, China, Arabia, Persia, or even among the 23,000,000 Mohammedans of Bengal. In effect it would be nearer the mark to say that possibly one-third of the Mohammedans of the world are within the effective range of missionary effort. Even for those of South-Eastern Europe very little has been done till of late. On the other hand, there are the two great facts: first, that two-thirds of the Moslem world are now under the sway of Christian powers; and second, that the greater portion of these, including the 62,000,000 Mohammedans of India, are under British rule or influence. The conditions of this political dominion of Western nations over Moslems have furnished the Christian Church with what she never had in former ages, a fair field, free from the grinding intolerance of Moslem rule; and where this has been well and wisely used the Gospel has made a sensible impression. But in its relation to the Pagan nations of a low state of culture it would appear that Western rule has strengthened the position of Islam and furthered its progress. This was especially the case in the Dutch East Indies till of late years, when the Government perceived the political error which they were committing.

Undoubtedly an awakening is going on throughout the Islamic world, and it seems to have a two-fold aspect. First, there is the intellectual and social reform movement which comes of contact with the education and general life of Christian nations, represented to a large extent by the Christian missionary, as also by commercial and social intercourse, and by literature (especially fiction). This movement, as a conscious striving after a religious and intellectual reformation of Islam, has shown itself on the largest scale and with the greatest ability in India.* As evinced by journalistic and other literature, and by

*See my paper on *Indian Islam and Modern Thought*, in Church Congress Report for 1905.

general intercourse with the people, it has also widely affected the attitude of Mohammedans towards Christians and Christianity, in a softening of bigotry and a readiness to hear what can be said on both sides. Not that this attitude is anything like general; it is only much more common than formerly. The general feeling is rather that of a desire for the benefits of Christian civilization, and indifference as to the moral and religious factors which lie behind it.

This reformation, such as it is, has its counter-reformation. There is a Pan-Islamic movement, which is mainly of a reactionary character, chiefly represented by the Sanusi Darwish order of Central Africa, of which Canon Sell and others have written. But, besides this, or any other definite central organization, there is a reactionary movement in many quarters, directed towards the strengthening of Islam, whether by removing ignorance and superstitious corruptions after the Wahhabi manner, or by way of counteraction as against modern rationalism. To the latter class belongs the Nadwatu'l 'Ulama (College of Divines) established a few years since at Lucknow. The religious reform movements, such as the Shathliyah in Syria, and the Babi and Behai in Persia, which seem to offer points of contact with Christianity, have not so far brought their adherents much nearer.

It was generally agreed that, in lands which in many ways are still barred against the entrance of the missionary, the work of literature is even of greater importance, if possible, than elsewhere, and that much more might be done if each country were supplied with information as to the publications extant in other Moslem lands. For this purpose a Committee was formed, consisting of the following missionaries to represent the chief fields:—the Rev. F. E. Hoskins, D.D., A.P.B.F.M., Beirut; the Rev. G. F. Herrick, D.D., A.B.C.F.M., Constantinople; the Rev. Dr. Johannes Lepsius, Deutsche Orientmission, Berlin; the Rev. W. St. C. Tisdall, D.D., C.M.S., Bedford; the Rev. W. G. Shellabear, M.E.M., Singapore; the Rev. D. M. Thornton, M.A., C.M.S., Cairo; the Rev. H. U. Weitbrecht, Ph.D., D.D., C.M.S., Lahore (Convener); and the Rev. E. M. Wherry, D.D., A.P.B.F.M., Ludhiana.

Having been appointed convener of this Committee, I shall be glad to receive inquiries or suggestions on the subject of literature for Moslem Missions from those who may desire to set forward the work, but it will probably be better for workers in countries other than India to communicate in the first instance with the member representing their own area.

On the question of laborers the feeling as to the need of many more volunteers is voiced by the Appeal which is given below. But I shall hardly be wrong in saying that a need no less felt was that of more systematic preparation of those who are sent out. To deal effectively with a community professing the religion of the Koran, and guided by its highly systematized theology, it should go without saying that we need a body of men in each Mission area possessing a competent knowledge of the sacred language and standard theology, while the rank and file should have a correct acquaintance with the doctrines, duties, facts, and customary terminology of Islam. That we are far behind in this respect, to the detriment of the work, can hardly be denied: it remains for the authorities, and for those who work under them, seriously to set themselves to remedy the deficiency. The practical measures to this end are not such as could well be referred to a Committee of the Cairo Conference, but we have reason to believe that their appeal will quicken action which has already long been under discussion. Our own Committee has proposals before it with this end in view, and Dr. Lepsius informed me that a scheme is under consideration to found a seminary for the missionary study of Islam in Berlin. Nor ought one to leave out of account in this connection the provision made in the remarkable plan of missionary study which the Theological Seminary at Hartford, Connecticut, has put into operation.*

Together with the impression of the greatness of the work, one could not help being struck with the congestion of workers in one or two areas, notably Palestine, yet even in this gathering a scheme was put before the Executive Committee, urging, with the best possible intentions, no doubt, the starting of a new great interdenominational Mission in Jerusalem. On the other hand, we were reminded of the great task that lies before the Church, of evangelizing numerous tribes which will otherwise be swallowed up by the advancing tide of Islam, as also of the success which is attending the efforts of German and Dutch missionaries in Sumatra and Java, where many thousands of converts have been gathered in from among Moslemized Pagans in the course of evangelizing their fellow-tribesmen who were still Heathen. The Conference felt that we need, not only to put more forces into the work, but to ensure that they shall be distributed to the best advantage. And, therefore, the Appeal concludes with the

* See my articles on *Missionary Professorships in The East and the West*, April, 1906, p. 167.

suggestion that both these ends, in their true and natural combination, should be compassed with the help of common consultation among missionary authorities in the homelands. This would in no way trench on the energy or discretion of the various Committees or Boards, but if the Cairo Conference should lead on a step towards the united action of Christendom on common ground in the common cause, it will have more than amply justified the efforts of its members and conveners.

H. U. WEITBRECHT.

II. APPEALS.

(a) GENERAL APPEAL.

The great needs of more than two hundred million Mohammedans and the present problems of work among them, laid upon the hearts of missionaries in several countries, led to the assembling of this Conference of delegates from Missions in Moslem lands, which has been sitting at Cairo from April 4th to 9th, 1906.

We have been presented with a series of comprehensive reviews of the whole Mohammedan world, of its ethnic, social, religious, and intellectual conditions, of missionary work thus far accomplished, and of the tasks and problems still presented by it to the Christian Church; we have considered, though too briefly, some of the chief methods of missionary work among Mohammedans in preaching, literature, medicine, and upbuilding of converts.

These outstanding facts as to the great needs of the Mohammedan world, the first fruits of its evangelization, and the openings for a great advance in bringing the Gospel to Moslems, have been borne in upon us as a strong call from God to His Church in the present day. Coming from many Mohammedan and Christian lands, and dealing with varied aspects of Islam, we unitedly and urgently call upon the Christian Church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work among Mohammedans. We ask that it may be strengthened and promoted (1) by setting apart more special laborers and by giving them a specialized training; (2) by organizing more efficiently the production and distribution of literature for Mohammedans; (3) by systematic common arrangements for the fresh occupation of important centres and the more effective working of those already occupied, and for forestalling the entrance of Islam into territories, so far, pagan. With this view we draw the attention of the Committees and Boards to the volume under publication embodying the surveys presented to the

Conference, and we suggest that action on this basis be considered by the meetings held in each country for interdenominational missionary action. God wills it. May He enable us to do His will!

(b) WOMEN'S APPEAL.

We, the women missionaries assembled at the Cairo Conference, would send this appeal on behalf of the women of Moslem lands to all the Women's Missionary Boards and Committees of Great Britain, America, Canada, France, Germany, Switzerland, Denmark, Norway, Sweden, Holland, Australia, and New Zealand.

While we have heard with deep thankfulness of the many signs of God's blessing on the efforts already put forth, yet we have been appalled at the reports which have been sent in to the Conference from all parts of the Moslem world, showing us only too plainly that, as yet, but a fringe of this great work has been touched.

The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

We do not suggest new organizations, but that every Church and Board of Missions at present working in Moslem lands should take up their own women's branch of work with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work being already carried on needs to be widely extended. Trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; an army of those with love in their hearts to seek and save the lost. And, with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even though it may prove a very Cross of Calvary to some of us, we shall hear our Master's voice afresh with ringing words of encouragement:—"Have faith in God."—"For, verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith."—"Nothing shall be impossible unto you."

III. PROGRAMME.

WEDNESDAY, APRIL 4TH. An *Opening Address* was delivered by the *Rev. H. H. Jessup, D.D. This was followed by a Quiet Hour,

and later in the day another hour was spent in devotion. Papers by the Revs. *S. M. Zwemer, D.D., and C. R. Watson giving *Statistical Surveys of the Mohammedan World* were read; and also on "*Islam in Africa*," by the *Rev. A. Watson, D.D., whose subject was Egypt and the Eastern Soudan, Mr. W. Summers, on North Africa, and Dr. W. R. S. Miller, on West Africa.

THURSDAY, APRIL 5TH. *Islam in the Turkish Empire* was the subject first dealt with, the *Rev. G. F. Herrick, D.D., taking Turkey, the *Rev. W. K. Eddy Syria and Palestine, and the *Rev. J. C. Young, M.D., Arabia. Then *Islam in India* was taken up, the Revs. *E. M. Wherry, D.D., and M. G. Goldsmith, B.A., contributing papers on North and South India respectively. The *Rev. H. U. Weitbrecht, D.D., read a paper on *New Islam*; one by the Rev. W. St. Clair Tisdall, D.D., on *Islam in Persia* was read; and others on *Malaysia*, by the Revs. G. Simon and J. Ver Hoeven, and on *China, etc.*, by the Revs. W. A. Walsh and Dyer Ball.

FRIDAY, APRIL 6TH. A paper by Dr. Tisdall dealt with *Literature for Moslems*; the Revs. *W. H. T. Gairdner and *D. M. Thornton introduced the subject of *Work among the Educated Classes*; and the Revs. *W. Goldsack and T. Graham Bailey, B.D., that of *Work among Illiterate Classes*. The other subjects were, *Inquirers, Converts, Backsliders*, and *Support of Persecuted Converts*, by the Rev. *J. Van Ess and *Mr. J. Gordon Logan; *Medical Missions*, by Drs. *F. J. Harpur and *Ira Harris; and *Work among Moslem Women*, by *Miss Holliday.

SATURDAY, APRIL 7TH. A paper by the Rev. W. Hooper, D.D., on *Christian Doctrine* was read; and papers on *Controversy*, by the Revs. W. Shedd and *G. F. Herrick, D.D.

SUNDAY, APRIL 8TH. A "Fact and Prayer-meeting" was held.

Monday, APRIL 9TH. The subjects on this last day were: *Relation between Missions to Moslems and to Heathen*, introduced by *Dr. J. Lepsius; *Conditions for Baptism and Confession*, by the *Rev. H. H. Jessup, D.D.; *Missionaries and Helpers, etc.*, by the *Rev. W. Dickins; *Preparation of Laborers*, by the Bishop of Lahore; *How to arouse the Church at Home*, by Mr. R. E. Speer; and *The Student Movement and Islam*, by the *Rev. S. M. Zwemer, D.D.

The Conference closed with Prayer and Praise.

* Speakers whose names are marked with an asterisk were present in person.

AFTER TEN YEARS.



NATIVE CHURCH AT BAHREIN, 1905.



INTERIOR OF MAIN WARD, MASON MEMORIAL HOSPITAL, 1905.

SERVANTS TO ALL.



MRS. JAMES CANTINE.

This is what missionaries have literally to be so that they may have the more opportunity for preaching the gospel. It may be of interest to our readers to hear what are some of the various requests for aid that come to us from the people among whom we are working. Some of the following incidents have fallen under my own observation, and show how we are called upon to render assistance in emergencies to the rich as well as the poor.

Not long ago the daughter of the late vizier here at Muscat, purchased a sewing machine, and as she did not understand how to use the attachments, I was invited to pay her a visit in order to give her the desired instruction. One visit led to another, and I consider it a happy circumstance which gave me the chance of becoming well acquainted with one of our influential families.

It may seem strange, but it is a fact, that many things which they do not trust their own people to do for them are asked of the missionaries freely and without hesitation. The above-mentioned woman had inherited a number of gold and silver ornamented daggers and swords from her father, and asked if she might leave them with us for safe-keeping, as the local authorities had already taken some of them and she feared they would take them all before she got a chance to sell them.

Frequently people come with cablegrams to be interpreted, and letters to be read and answered. One old lady, for whom I have written several letters, has become very friendly, and every Sunday one or more members of her family come to the morning service and Sunday School.

Another instance, is that of a prominent Arab ruler inland, who

was not on good terms with the Sultan and desirous of making peace with him, sending to ask Mr. Cantine to help him because he could not trust any of his Arab neighbors. Whether he succeeds in doing this or not, the fact that a favor has been asked is enough to insure a favor in return, and both we and the colporters are sure of a good reception whenever we visit this town. It is gratifying to feel that they do trust us and we are glad to grant their requests whenever it is at all possible to do so.

Sometimes, however, they are of such a nature that we cannot comply with them. You will wonder, as I did, that they should ask such strange and awful things of us. One woman, whose husband had left her and of whose whereabouts she was in ignorance, came to the mission house to ask where he was and whether he had taken another wife. She said, "You are the people who have the books, and wisdom, and I thought you could tell me by consulting your books." She was very much disappointed when she learned that our books did not contain the information she wanted.

Another one came to the Mason Memorial Hospital about two years ago for medicine to kill the new wife her husband had just taken. When Mrs. Zwemer replied that she could not give her this and tried to show her how wrong it was for her to attempt such a thing, she asked, "Then, can you give me something to make my husband's love return to me again?" You may imagine how your missionary longed to be able to do something to help the poor unhappy woman.

Fortunately these are exceptions, but there are many which, if we can comply with them, help us to gain the friendship of the people we are trying to win for Christ, and thus prepare the way for evangelistic work. When the missionaries at Bahrein wished to rent a house, some years ago, it was difficult to find any one willing to give up a house to the Christians. Finally a man to whom Dr. Zwemer had given relief when he was suffering from cholera offered his house, stating that he did so because he felt grateful to Dr. Zwemer for what he had done for him.

Perhaps these few incidents may seem insignificant, but if they open the door for us to bring in our message may we not consider them as coming to us providentially, and, therefore, not to be neglected. If among our readers who contemplate going out as missionaries there are those who are so fortunate as to possess many talents, let them be happy in knowing that every gift we have is likely to be of

use at some time or another on the mission field, enabling us to become all things to all that we might by all means win some.

“INCIDENTS AND OUTCIDENTS.”



MISS FANNY LUTTON.

This title is not original. A missionary told me, he heard a man once pray. “That we might be kept in all our ‘incidents and outcidents.’” After all, the word that was coined for the occasion is very appropriate in the lives of missionaries.

In the morning one may plan a day’s work, but in the evening when he reviews it, how different it has been to what he has planned;—people come in contact with and places entered, that did not dawn upon the worker’s mind.

A few days ago I accompanied a woman from the hospital to her home. I have found this an excellent plan, it keeps one in touch with the women, and new houses are entered and a cordial welcome given.

As I was returning I passed by one of the reading rooms. These places are set apart by the Shiah sect of Mohammedans.

Women have their reading places quite apart from the men. Women readers are employed and paid for their services. Their office is something similar to that of a precentor. I thought I would venture into this reading room; and as it was the month of Moharram, they were having daily readings for ten days.

This mourning is observed and kept by Shiahs only. It is a regular tragedy play in memory of Husain the grandson of Mohammed—who was slain in battle at Kerbela. The Shiahs look upon him as a martyr, they believe he interceded for them, and all this mourning in memory of him, is like an open gate into paradise.

The whole Shiah community keep this mourning ten days in every year. Moharram this year corresponds with our March.

I was very careful to sit in a humble place, just near the entrance. The women noticed me at once and began to crowd around me. For a little while there was a great hubbub, some said, "What do you want?" Others, "Put her out!" etc., but others said, "No! No! it's Noorah!" (that is the name I am known by, in Bahrein). Then one woman came forward and led me to a seat of honor, next to one of the readers. After that no one took any notice of my presence, and I was free to look around and listen and take in all my strange surroundings. What a strange scene;—this large barn-like place was draped with black muslin, in memory of Husain. The sand floor was covered with matting. I could not count the women, they were packed like herrings, not a bit of space available. I think the place held over two hundred.

Refreshments were passed freely around, water, coffee and tobacco pipes. I was offered a pipe, but declined the luxury; some of the women exclaimed: "She does not smoke!" and I did not offend one by my refusing to smoke.

In all there were about eight readers. Each one read in her turn, not longer in duration than five minutes. They were very hoarse because it was the seventh day of the reading.

The leader had a black handkerchief in her right hand, which she used as a signal. Each time she gave that signal the whole audience arose and chanted responses over and over again, keeping time with their feet and smiting their breasts with their hands. Their chests are all bruised after these violent exercises. They get so worked up that at times you could not distinguish their words because of their loud sobs. One reader appealed to me while the tears ran down her cheeks, saying, "Oh, Christian, behold this day!"

I was silently praying for these women, that they will yet know the true sorrow for sin. Alas! it is as easy for these people to laugh as it is to cry. In the midst of their wailing and tears they would curse the companion who crushes past them for a seat; or the little child that does something to displease them.

Blessings and curses are freely mixed, one minute crying, next minute laughing.

In a scene such as I was present at, I think Satan comes very close to the missionary, and would fain make him despair of getting these people. One feels inclined to cry out, "Can these dry bones live?"

May the good "hand of the Lord" so strengthen His servants, that they will "toil on, and in their toil rejoice,"—their "labor is not in vain in the Lord."

God is able to raise these dead, dry bones and make them a living army to His praise and glory.

HOW TO PRESENT THE DOCTRINE OF CHRIST'S SONSHIP TO MOSLEMS.



REV. FRED. J. BARNEY.

The heading of this letter looks rather formidable, but I can shield myself behind the fact that I have been asked to write on the topics. Furthermore, every missionary that has had a furlough at home knows how recurrent are questions as to our mode of living. What do you have to eat? and what sort of houses do you live in, etc. Questions that are natural enough but surely they do not absorb all the interests in Missions, and questions as to the mental and spiritual life of missionaries;—how they use the weapons of offense and defense will meet with some response.

There is no need of discussing the question of how far controversy should be employed. Like most vital questions there are at least two sides; with strong "pros" and "cons" to it, and it is ultimately decided by the living man, according to his endowments and the promptings of the Spirit. What I wish to point out is that no one is excused from being thoroughly conversant with his theme no matter what his views of controversy may be. The one who delights in it and seeks it will find it to be a two-edged sword which, clumsily handled, may fall back on himself. On the other hand, what can we say of the man who backs down before a challenge because of ignorance?

This remark about thoroughness of preparation applies especially to the topic in hand. Naturally one would not choose to begin a dis-

cussion with it. But one cannot talk with a Moslem long on religion without touching on it. The essential difficulty of the Moslem with Christianity is two-fold, viz., in accepting the doctrine of the atonement and the doctrine of the deity of Christ. The latter furnishes ground for the greatest number of objections. The doctrine of the Trinity is almost as often assailed, but there would be little difficulty here, for the average Moslem accepts without murmur the *ipse dixit* of revelation. But the pride of the Moslem in his prophet is great, so great that it blinds him to the claims of Christ. Of course the road to conviction of the truth of the deity of Christ is not through the head. Like any other sinner, the Moslem must be persuaded of his need of a Saviour and, having felt that need and found it satisfied in Christ, belief in the dependent truths naturally follows. But until that happens he will fight tooth and nail against this truth.

From whatever side the truth of the deity of Christ is approached, whether directly or in connection with the atonement, or from the side of the doctrine of the Trinity, the doctrine of the Eternal Sonship of Christ and the truths clustering about it are eminently suited to meet the needs of the Moslem inquirer or controversialist. The idea of *Sonship* gives him great difficulty, and he needs above all to be set straight as to what is meant by it—the fact that it is *eternal* marks the Person as divine. For the missionary, too, it is of immense importance in keeping him from using expressions or explanations and illustrations that are misleading. When one has this doctrine clearly in mind as it lies in the Scripture, he has cut loose from all Gnostic, Sabellian and Arian error. It is a fact that missionaries are apt to use modes of expression that smack of error.

Sometimes too much explanation is attempted and philosophical theories are employed, such as that of eternal generation. According to this ancient speculation Sonship is explained as meaning the derivation of essence of the Son from the Father who is set forth as the fountain and source of deity. If such speculations are employed we must then not blame our opponents for drawing the conclusion that Christ is dependent and therefore a creature. This is enough to show what I mean by thorough preparation and familiarity. Only I wish to add that if this falls into the hands of a theological student who is looking forward to work among Moslems, let him know that every bit of study and reading on this topic he can do to clear up his own mind and fit himself the better to use it, is direct preparation for his work.

Not that we go to a controversy with our theologies in our hands; in fact, one must almost forget that he has studied theology if that is not paradoxical. What I mean to say is that arguments as set forth in our books, or as we use them among ourselves, have no weight among this people. This is because the subject is so entirely foreign and because the Arab mind does not naturally work logically. I do not say that it is not an acute one. But the Arab does not naturally use the syllogism as a mode of thinking because he does not naturally think in the abstract. Hence his fondness for illustration, parable and story. The same thing is true of the Jew. Take, *e. g.*, the Gospels and see how often Christ *reasons*. Notice, on the other hand, how everything is set forth in story and parable. Christ was a Jew and in thus using illustration and parable He manifested a national trait and yielded to it so that it is said of Him that "the common people heard Him gladly." The Arab is cousin to the Jew and manifests the same trait and we must yield to it if we would be heard at all. Now I have said that the missionary must know his theology and Church history well on the doctrine in hand. Exactly so; it is only the one who has the complete mastery of a subject that can use the story or parable properly. To refer once more to the greatest Teacher,—it was just because He had such clear knowledge of divine pardon that He could cast His teaching into the incomparable Parable of the Prodigal Son. Direct illustration of this truth is, of course, impossible, but the teaching must be so digested that one can sympathetically meet the difficulties in the minds of both inquirers and opponents.

Let us now approach the topic more directly. In discussing it, the first thing is to give as clear a statement as possible of what it is. I believe there is nothing better than to use the Nicene Creed, as it is the most ancient ecumenical symbol of the Church expressing this truth. I show by the words of Christ Himself and by the direct statements of His Apostles that this is the teaching of the Bible and that it is throughout the Book assumed as a fact, so that the Bible could not be the book it is if Christ is not God. This fairly opens the discussion and objections are then stated, which may be divided into four classes.

The first class is that in which grossly material ideas of God are implied. For myself, I have not had experience with this kind. Those of which I have heard were made by women and ignorant men. One usually forestalls such thoughts and if they are presented they are, of course, rejected with resentment. It is pointed out that the Christian

racers have not been and are not now the savage people of the earth, but that science and philosophy flourish among them much more than among other peoples, and it is therefore not likely that they would be wise in everything and fools only in regard to the highest kind of knowledge.

The second class of objections is closely akin to the first and consists of those founded on statements of the Koran, such as, "The Christians say 'the Messiah is a Son of God'—God do battle with them! How they are misguided." Here a similar line of retort may be taken to that indicated above, special stress being laid on the acute mental activity of the Christian world when this doctrine was given formal expression. Another line is to quote the passages in the Koran in which Jesus is called "the Word of God," a "Spirit from Him" and the very extraordinary one of the "Expression of God" *Kaul Allah*. These are given their true meaning, a special point being made of the oft-repeated statement of the Koran that it was sent to confirm our Scriptures, which must therefore include the similar names given to Christ in them. The opponent must then reconcile two irreconcilables. Another line still is to quote more of the Koran in which Mohammed gainsays the divine Sonship of Christ and from the sum of them to show that he does not really touch our doctrine, as he speaks against the carnal ideas which we also reject.

The next kind of objections may be called philosophical. They are usually introduced with the statement that the divine nature is simple, which excludes any idea of division or change within it. The objector points out that if we mean that Christ became, or that if He derives His essence from the Father, we contradict the simplicity of the divine essence. As the doctrine of the Trinity is touched here we point out that we confess the unity and simplicity of God as strongly as they do, that our creeds expressly and strongly state that there is but one divine essence, and we point out that the true personality belonging to each of the Persons of the Holy Trinity does *not* imply numerically different substances in each. We are now called on to show what we mean by calling Christ Son. As God has put this word in the Bible it must have a real meaning belonging to a real person and indicating a real relation in the divine essence, or else we charge God with using idle words. Now in choosing a word to express this relation He must necessarily take one from human speech or we could not understand it at all, and since He chose it we must assume that it is the best possible one. However, we must not assume that God would mean

by that word to reveal to us the whole of the intimate, mysterious, holy relation within the Trinity, and we must therefore not seek to make the word mean more than the Bible reveals. Now all languages, including the Arabic, use the word son in many senses. The Hebrew and Arabic especially so. (Here, if I am at home, I turn to Freytag's Lexicon in which under "son" upwards of forty expressions are given with it in combination with another word—as "son of the clouds" for rain). We see that the word is used in many senses and that the idea of derivation of essence is not its only sense or its most important. One of their traditions says "Speculation on the being of God is infidelity" and so we must not press too deeply into this matter but accept what the Bible plainly declares, and this is, that Christ is of the same essence as the Father and that the subordination intended refers to the mode of operation and not to the nature. The expressions "Only Begotten Son" and "His Own Son" are used to show the uniqueness of Christ's Sonship, which uniqueness implies His divinity.

The fourth class of objections are those drawn from the Bible, *e. g.*, Psa. 2:7, Luke 1:35, and in general, such passages as speak of the Son as being less than the Father, or subject to Him or as ignorant. Here all that is needed is exegesis and I would suggest to the reader to take up his Bible and see how much of an answer he could give if called on suddenly to correct a false interpretation of either of the above verses.

And the result of all this? The Moslem at last quotes some one of the bitter invectives of the Koran against this expression, unconvinced; but the wise missionary uses the opportunity to put in his personal testimony and witnesses to his peace of mind in his sure possession of salvation because that Jesus is Lord.

Personally, I have no use for controversy for its own sake, but I do think it is of great value when used as a means to speed this element of personal witness.

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